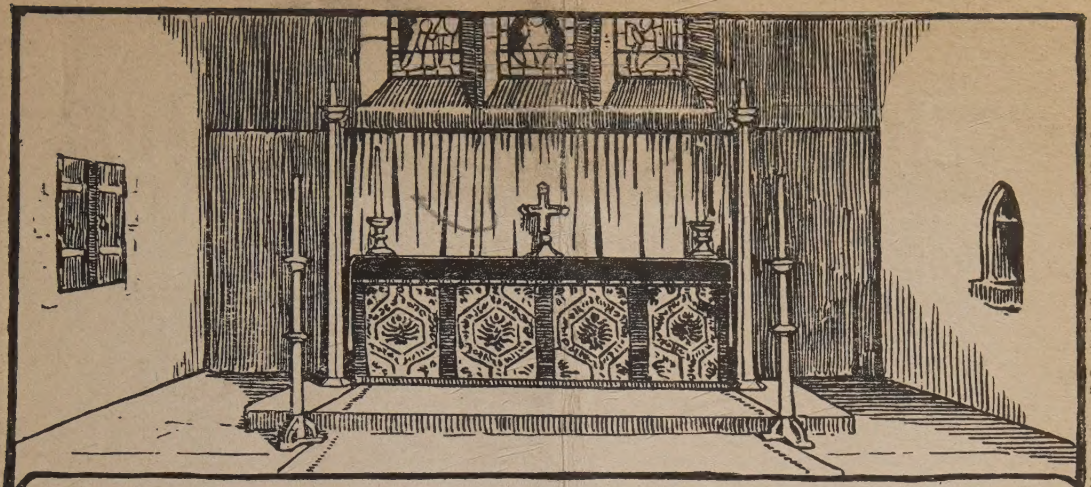

THE ENGLISH CATHOLIC

Quarterly Gazette of the Anglican Society.

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Winter, 1939.

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PRICE FOURPENCE.

The Anglican Society.

THE OBJECTS OF THE SOCIETY ARE:

1.—To promote and preserve the Catholic Faith in strict accordance with the principles laid down by the Book of Common Prayer.

2.—To uphold and appreciate the English use, both in rite and ceremonial.

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All who are in sympathy with the objects of the Society are invited to communicate with the General Secretary at the above address. The annual subscription for members is three shillings, which includes the subscription to the "English Catholic" (1/6).

THE ENGLISH CATHOLIC.

The Quarterly Gazette of the Anglican Society.

WINTER, 1939. **Vol. 11. No. 40.**

THE PRESIDENT'S NOTES.

In the last number of this Quarterly I expressed the hope that the Anglican Society would continue its work during the war with the least possible interruption. I have been glad to hear that this policy meets with the approval of many of our members.

There are three main directions in which vigilance is required.

First, in regard to the Faith. It is clear that war involves the raising of many intellectual problems in an acute form. In an effort to provide ready-made solutions for popular consumption it is all too easy to allow slipshod thinking to mar the soundness and balance of the teaching of the Church. If any question is unanswerable it is far better to admit the fact than to give a reply which will only suggest mental insincerity. Some of the deeper anxieties of thought can only be eased in the atmosphere of faithful prayer.

Secondly, in regard to liturgical conformity. There is a real danger that under cover of " necessity " all kinds of liturgical eccentricity may be permitted to creep into our public worship—often, no doubt, with the best intention.

The abnormal conditions of the times may even be hailed with joy as an excuse for ritual lawlessness of every sort.

This is but one reason why we should strive to maintain intact and unaltered the normal order of our daily services.

Thirdly, in regard to the arts of the Church. The delay sometimes involved in obtaining faculties and the fear of rising prices may lead to a well-meant but fatal evasion of the legal procedure for the enrichment and improvement of our churches. Thus, the level of the Church's art may imperceptibly drop to that from which it is now being raised.

I suggest that these three matters may well engage our very careful attention.

H. ADEANE BYARD.

EDITORIAL NOTES.

I have great pleasure in recommending a new Alcuin Leaflet—No. 8. 2d.—to our readers. It is entitled " Eucharistic Ceremonial in One-Priest Parishes," and perhaps its object will be best described by quoting the first paragraph. " In 'Simple Eucharistic Ceremonial' the Alcuin Club responded to requests for directions how to economize ceremonial while assuming the full complement of three ministers (Priest, Deacon, and Subdeacon), at least two of whom would be in holy orders. In a great number of parishes, however, there is a strong desire to emphasize the co-operative aspect of the Eucharist by the employment of several ministrants around the altar, yet never more than one ordained minister is available. What is best to be done in the circumstances? How best may a rational ordering of the service be achieved which shall be marked at once by simplicity and richness, by balance and solemnity of movement, always in consonance with the directions of the Book of Common Prayer? In the scheme here outlined, the requirements of the Prayer Book have of course been treated as authoritative ; the rest is advice based on the most authentic traditions of the Church of England."

By kind permission of the publishers, we reprint the hymn " In Medio Bello." This hymn was written originally by the late Canon V. S. S. Coles at the time of the Boer War ; reprinted and distributed widely at the outbreak of the Great War, and once again is in great demand.

The officials of the Society reside at different places and, therefore, the business of the Society has to be transacted by letter. Very occasionally mistakes are made ; and when this does happen, it would be a great help if members would write to us immediately.

Until further notice the editor's new address is :—Tewsfield, Kiln Lane, Headington Quarry, Oxford.

IN MEDIO BELLO.

Full, Unison.

Lord, in Whose eternal counsels past and future are as one,
Hear the prayers Thy people offer for the sake of Christ Thy Son.

Move, O Lord, the heart of England, quicken us to pray aright,
Let our love of home and kindred be made holy in Thy sight.

Thou hast trusted us with greatness, nurtured us with good success ;
To Thy trust O make us faithful ; guide our steps in righteousness.

Men in Unison.

At Thy feet we lay our quarrel, daring not to hold our hand,
Till by justice shall be welded race to race and land to land.

While we pray, the bugles calling spread our armies o'er the field ;
In the issue of the conflict let Thy glory be revealed.

Boys in Unison.

May all faithful prayers assist them, where upon the far-off sea,
Though we know it not, our brethren fight and put their trust in Thee.

Bid the angels of Thy mercy o'er the shifting battle fly ;
By Thy love secure the pardon of our brethren ere they die.

Boys in Unison.

May the benefits unfathomed of the all-holy sacrifice
Bring Thy sons who fall in battle to the light of Paradise.

In the pathway of Thy judgements, lo, for Thee Thy servants wait,
Safe with Thee, Who didst redeem us, safe with Thee, Who didst create.

Full, Unison.

So at last, through joy and sorrow, warfare ended, peace restored,
For Thy mercies and Thy judgements we may praise Thy Name, O Lord.

V. S. S. COLES.

[*Price, on card with music, 2d.; words only, on paper, 2s. 6d. net per* 100] Oxford : BASIL BLACKWELL, BROAD STREET.

REUNION NOTES.

The outbreak of war has made the promotion of reunion extremely difficult. Not only is this form of Christian activity, like many others, hindered by lack of money and preoccupation with other matters ; it is beset with special difficulties. We can, for instance, still correspond with missionaries in the field ; but we cannot correspond at all with our fellow-Christians in some European countries, or even find out what has become of them.

The twenty years of troubled peace have by no means been wasted. Links have been forged between Christians of different countries which even war may not be able to break. There is a much greater sense of solidarity among Christians now than there was in 1914. The oecumenical movement is now to be tested ; and we shall see whether it is founded on the rock or on the sand.

We English Churchmen are faced by a fact which did not exist in the last war. There are now about 80,000 German Old Catholics in full communion with us. It is useless to deny that a large number of them believe in the system which we are trying to destroy (no doubt they are not allowed to know its worst horrors as they are known to us). Some of us have knelt at the altar beside them, quite recently. We read that Chinese and Japanese Christians pray for and with each other, in spite of the war between their countries. Shall we, who have been Christians ten times as long as they have, fail to follow their example ?

Perhaps the most sinister and dangerous feature of the present situation is the growing power of Russian Communism ; which is, of course, an explicitly and avowedly atheistic system, determined to destroy every kind of religion. The churches overwhelmed or threatened by Soviet Russia are the very churches with which our efforts for reunion have been most successful. The Orthodox Church in Roumania, Bulgaria, Poland, Latvia, and Estonia is in the most exposed position. The Orthodox part of Poland has already been annexed ; Roumania is threatened because Soviet Russia (quite unjustly) claims Bessarabia ; Bulgaria, because Russia is traditionally the big brother of Bulgaria, and because Bulgaria,

having been on the defeated side in the last war, is a country with a grievance. We do not know what is happening in the Baltic States: Lithuania is a mainly Roman Catholic country (and we hear that Soviet Russia proposes to exchange its Lithuanians, who are Romanists if anything, for the Russian Orthodox population of Lithuania), but in Latvia and Estonia we are very gravely concerned for the Orthodox minority and the Lutheran majority. Finland, with whose church our relations have become so close, is now threatened; even Sweden may be involved. Now it is with the churches of these countries that our relations have made most progress. We have established an agreement with the Orthodox Church of Roumania; negotiations on similar lines with the Orthodox Churches of Bulgaria and Poland had been actually proposed. On the Lutheran side, we have agreements not only with the Church of Sweden, but with those of Finland, Estonia, and Latvia: all of which have been made since 1919, and have been bearing good fruit.

It is perhaps not too bold to say, that the Communist attack on these particular churches is a sign that our efforts are in accordance with God's plan. I cannot but believe that the Devil is behind the brutal persecutions of Christians in Soviet Russia; and if there is one thing that the Devil hates and fears, it is the reunion of Christendom.

But, unfortunately it is still only a small minority of our people who take any serious interest in international reunion. Many of those who regard reunion as more than a pious aspiration or a clerical hobby, think of it, for the most part, in national terms only; if their churchmanship is Anglo-Catholic they think vaguely of reunion with Rome; if Evangelical, with the English Nonconformists: in both cases, without fully realizing what it would mean.

The great communion of the East and North are hardly more than a name to them. But as long as reunion is thought of in insular terms, in terms, shall we say, of Westminster Abbey, Westminster Cathedral and Westminster Chapel, so long will it remain a dream without relation to life. For union based on indifference to baptism (even the Presbyterians will not admit the necessity of baptism in all cases), or on submission to the dictatorship of an infallible Pope, is clearly out of the question. It is because the Orthodox churches have no Pope, because the Lutheran churches (at any rate in the lands beyond the Baltic) believe that baptism is necessary, that we have been able to establish close relations with them. We can only hope that the war, by directing the minds of our people overseas, may do something to make them realize that the Christian religion cannot be merely insular or English speaking, and that danger to the Roumanian or the Finnish Church is danger to us all.

Recently an appeal for the Polish Protestants, signed, among others, by two bishops, appeared in the "Times." No one wishes to grudge any help that can be given to the unfortunate Protestants of Poland in their present distress; but it is remarkable that no appeal has been made and no word of sympathy uttered, by any leader of the English Church, for the Orthodox Christians of Poland, much more numerous, much more severely hurt, and much nearer to us ecclesiastically than the Protestants. In spite of all that has happened in the last few years, a large part of the Anglican public is still unaware that we are naturally ranged with Orthodoxy, not with either the Church of Rome or the Evangelical Alliance.

In the midst of greater calamities the calamity of the Assyrian Church and people is in danger of being forgotten. The Assyrians in Iraq and Syria are still condemned to spiritual and material destitution, and to complete insecurity for their lives and property, because they put too much confidence in Great Britain. The patriarchal family is still living in Cyprus on the bare pittance provided for them by English friends; the Patriarch is in England, and hopes to go to America to organize his church there, as soon as war conditions permit. He cannot consult with his three bishops, because two of them are in Iraq and are not allowed to leave the country, while he cannot enter it. The 9,000 Assyrians in Iraq are left without episcopal supervision, because neither the Patriarch nor his bishops are allowed to enter Syria (though Latin missionaries are encouraged by the mandatory power to try to win the people from their ancestral faith). A college for the training of priests is urgently needed; but there is scarcely enough money for the simplest elementary schools.

Freedom of religion was one of the conditions of all mandates under the League of Nations; but how can people under a

mandate be said to have freedom of religion, when their bishops are forbidden to have access to them by the unreasonable suspicions of the Foreign Offices of the two leading members of the League of Nations ?

C. B. Moss.

THOUGHTS ON THE EPICLESIS.

The Epiclesis may be defined as a prayer invoking the sanctifying grace of the Holy Spirit. More particularly it is associated with the Great Eucharistic Prayer or Anaphora, of which it is a component part, a prayer addressed to the Father for the sending of the Holy Spirit that he may bless and sanctify the offering and the worshippers by whom the offering is made. A form of Epiclesis familiar to many readers of the article is :—

" Hear us, O Merciful Father, we most humbly beseech thee, and with thy Holy and life-giving Spirit vouchsafe to bless and sanctify both us and these thy gifts of Bread and Wine that they may be unto us the Body and Blood of Thy Son, our Saviour, Jesus Christ, to the end that we, on receiving the same, may be strengthened and refreshed both in body and soul."

Its Existence.

Outside the New Testament the earliest description of the Eucharist is that of Justin Martyr (A.D. 150), in which a significant reference is made to an invocation of the Holy Spirit :—

" Afterwards is brought to the president of the brethren (the celebrant) bread and a cup of water and wine, and he takes it and offers up praise and glory to the Father of the universe through the Name of the Son and the Holy Spirit, and gives thanks at length that we have received these favours from Him ; and at the end of his prayers and thanksgiving the whole people present responds, saying Amen."

It would be too much to say that the Epiclesis formed an invariable ingredient in all primitive liturgies, but it is broadly true to say that by the time that the theology of the Holy Spirit had become fully developed and settled (by about the first half of the fourth century), the Epiclesis had become a fixed feature in the Great Eucharistic Prayer, the classical form of which was a threefold address to the Holy Trinity.

While an invocation of the Holy Spirit has been an integral part of all the Eastern liturgies ever since, and was a prominent feature in most of the earlier non-Roman liturgies of the West (in Spain, Gaul, Africa, etc.), the process of its disappearance from the Roman Canon is veiled in obscurity. In his 1549 revision of the Latin rite for the first Prayer Book, Cranmer made an impressive feature of restoring an Epiclesis to the Great Eucharistic Prayer, but it disappeared again in 1552, and the 1662 Prayer Book Rite and the Roman Rite now remain conspicuous as curiously parallel formulae, both exhibiting a state of dislocation, and both lacking a definite epiclesis.

Its Function.

It may be useful at this point to turn aside for a moment to consider as briefly as possible the rationale of the whole Eucharistic act. It has been admirably summed up thus : " Priest and people offer to God gifts typical of natural life—food and drink. These gifts of bread and wine are surrendered at the Offertory to the high purposes of God. In answer to the Church's prayer they come under the influence of the Holy Spirit and are received back by the Church from God with the mark of the Divine Sacrifice upon them ; they have been invested with a new reality which can only be expressed by saying that they are ' the Body and Blood ' of Christ." Of what nature is " the Church's prayer "?

If we turn to the New Testament account of the Institution of the Eucharist, we find that Our Lord took bread, he blessed and gave thanks, and then he broke it, and gave it to his Apostles, saying, " This is My Body." Similarly, he gave thanks over the cup, and then said, " This is My Blood." It is as though he had said, " This, over which I have given thanks (or 'eucharised') is my Body." We can never know the words with which Our Lord blessed and gave thanks ; what we do know is that in those days to bless bread meant to bless the Name of God *over* the bread. After he had thus blessed, and as a result of that blessing, he distributed and said, " This is My Body."

As the centuries passed, and natural divergences between East and West became aggravated by controversy, the desire grew to determine the point in the Eucharistic Prayer at which the great eucharistic transformation took place—what was the *moment* of consecration. And whereas in the an-

cient Church the whole prayer seems to have been regarded as one single act of consecration " lifting (as Miss Underhill says) the Eucharistic action up to heaven and binding together the worship of Eternity and Time," the West came to attribute consecratory force to the Words of Institution (or rather Distribution), and the East to insist rather on the essentially consecratory character of the Epiclesis.

Perhaps on both sides a disproportionate regard to the idea of consecration (the result) at the expense of the idea of offering and acceptance (the process) contributed to a hardening of the controversy, and in the light of history we should do well now, no doubt, to avoid concentrating unduly upon the fact of consecration except as the result of the act of Offering, the Sacrifice.

Fortunately it is not necessary to range ourselves behind either East or West, for the earliest known form of Epiclesis (that of the third century Latin Church Order of Hippolytus) is less definitely consecratory in expression, yet is clearly a petition to call down the Holy Spirit on the oblations on the altar and then upon the recipients.

" And we beseech thee, that thou wouldst send Thy Holy Spirit upon this oblation of Thy Holy Church ; that, uniting them into one, thou mayest grant to all Thy holy ones who receive that their faith may be confirmed in truth in the fulfilment of the Holy Spirit, that we may laud and glorify Thee ; through Thy Servant, Jesus Christ, through whom be glory and honour unto thee, Father, Son, and Holy Spirit, in Thy Holy Church, both now and for evermore."

A reasonably accurate reflexion of this petition, but cast in a more recognisably Anglican mould, may be found in a form now more or less familiar in the Alternative Order of the Holy Communion (Revised Prayer Book of 1928), as quoted at the beginning of this article.

Its Position.

It is useful at this point to remember the articulation of the Eucharistic Prayer. It has always opened with an adoring setting forth of God's glory (the tone of which was early to be set by the addition of *Sanctus*)—a long benediction of God, or solemn rehearsal of the acts of the divine intercourse with man, leading through God's Incarnation in his only Son,

" . . . . when the fulness of time was come thou spakest by thine only-begotten Son, whom thou didst send forth into the world to take our nature upon him that he might renew thine image within us . . ."

and thence, by a series of relative clauses, to the culminating act of redemption,

" . . . . who, suffering death upon the Cross for our redemption made there . . . and did institute . . ., for, in the same night that he was betrayed . . ."

and so continuing through the whole narrative of the institution.

All this was, and is, by history and syntax, a complete unit, whole, continuous, characterised by its consistently Godward attitude, by its absorption in setting forth the glory of God. When this Recital reaches its culmination in the Narration of Institution, the particular purpose of the recital becomes unfolded ; the " Words of Institution " are necessarily quoted in full as our guarantee—the reminder to God of the Son's command and promise—and they are accompanied by the imitative gestures of the " manual acts." From this point onward the actual Offering begins to occupy the field, though still " having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension " ; but up to that point the nature of the unit is indivisible.

Yet it was into this unit that Cranmer, in 1549, interjected the Epiclesis ; with the slenderest of precedent—and that possibly unknown to him—he intruded the right thing into the wrong place, making havoc, as Dr. Frere says in *The Anaphora*, of the Trinitarian and credal form of the Prayer as a whole. It was so though Whitsunday had become telescoped into Holy Week.

Cranmer reversed the natural order, no doubt to compromise Rightly he wished to restore the lost Epiclesis, but he was still held in thrall by the current theory that consecration was effected by a formula. Thus tied, he seems to have succumbed to the argument " how can we pray for the sanctification of that which is already Sanctissima ?" persuaded after all that in the " Words of Institution " must lie the moment of consecration.

But the intrusion could never be stable, and while 1549 has remained an inspiration to revisionists ever since, it has been so, almost without exception, with the proviso that Cranmer's dislocation of the classical pattern must be re-set. Revisionists of the future will mark this, as they already have more recently in the past. It is only if we are determined to find in the words with

which Our Lord distributed that which he had already blessed, a consecratory force which they do not imply, that we shall be driven to break the classical mould by intruding into a solemn recital of God's glorious acts a petition that he will do something. That was the blot on 1549, and there is a parallel blot, though not identical, in 1662. Praise to the Father by Recital of the Son's acts, Offering ("Wherefore we do celebrate and set forth . . ."), and then the prayer for the bedewing of the Holy Spirit, is the historic order, the order of syntax, the stable order, the credal, the Trinitarian order. In the light of history, do we not, by embracing this in our new Order of 1928, not only avoid Cranmer's dilemma, but get behind the controversies which have divided East and West, and strengthen the formation of a lasting unity in eucharistic belief and practice?

J. H. ARNOLD.

WHAT IS MEANT BY "BEING IN COMMUNION?"

The Catholic or Universal Church on earth is made up of a large number of local churches (Acts xv, 41, 1 Cor. xi, 16, Rev. i, 11). In normal conditions, all these local churches recognize one another as possessing right faith, apostolic authority, and true sacraments. A member of one local church, on coming to another and producing a letter of commendation from his bishop, is at once received as a full member of the church to which he comes. When this is the rule, the churches are said to be in full communion with one another.

When one church, for any reason, refuses to recognize another as having right faith, apostolic authority, and true sacraments, there is a schism between them. No church can recognize another if it has any doubt about its faith, its authority, or its sacraments (1 St. John ii. 19). Unnecessary schism is a very grave sin. ("From all false doctrine, heresy, and schism, Good Lord, deliver us." Church Litany).

The Church of England is in full communion with the other twelve Anglican churches. These are:—

The Church in Wales; the Church in Ireland; the Episcopal Church of Scotland; the Episcopal Church of the United States of America; the Church of England in Canada; the Church of the Province of South Africa; the Church of the Province of India, Burma, and Ceylon; the Church of England in Australia; the Church of the Province of New Zealand; the Church of the Province of the West Indies; the Nippon Sei Ko Kwai (Holy Catholic Church in Japan); the Chinese Church.

These, with various missionary dioceses under the care of the Archbishop of Canterbury, make up the Anglican Communion.

The Church of England is also in full communion with the Old Catholic Churches of the Union of Utrecht. These are:—

The ancient Church of Holland (two dioceses); the Old Catholic Church in Germany (three dioceses); the Old Catholic Church in Switzerland (one diocese); the Old Catholic Church in Yugo-Slavia (one diocese); the National Polish Church (four dioceses in America, and one in Poland).

The Church of England is not in full communion with any other churches besides these. But there are other churches with which she is in friendly relations, and with which, in some cases, occasional intercommunion is allowed, as a privilege, not as a right. These are:—

1. The Lutheran Churches of Sweden, Finland, Estonia, and Latvia, which have retained, or are restoring, the succession of bishops with apostolic authority. Members of these churches are allowed, by a resolution of the English Convocations (in the case of the Church of Sweden, of the Lambeth Conference), to communicate in English churches. There is not full communion as yet, because these churches are not entirely agreed with us on certain necessary doctrines, and because their clergy have not all got apostolic authority.

2. The Orthodox Eastern Churches. Some of these churches (those of Constantinople, Alexandria, Jerusalem, Cyprus, and Roumania), have recognized Anglican Orders potentially valid; some of them will admit members of the Church of England to communion in special circumstances.

We are not in full communion with them, because the Orthodox Churches as a whole are not convinced that the faith and order of the Anglican churches is sufficient; and because, owing to the persecution in Russia, it is impossible for them to hold a council to decide the question.

3. The Separated Eastern Churches; the Assyrian Church, and the Armenian, Jacobite, Coptic, and Ethiopian Churches.

Our relations with these churches are the same as with the Orthodox Eastern Churches.

We are not in full communion with them, because they are all suffering under political conditions which make the necessary discussions and agreements impossible at present.

4. The Mar Thoma Church in South India, which broke off from the Jacobite Church in the last century, has made an agreement for mutual admission to communion, in special circumstances, with the Church of the Province of India, Burma, and Ceylon. This agreement has not yet been ratified by the Church of England.

NOTES ON THE CHURCHES IN EAST ANGLIA.

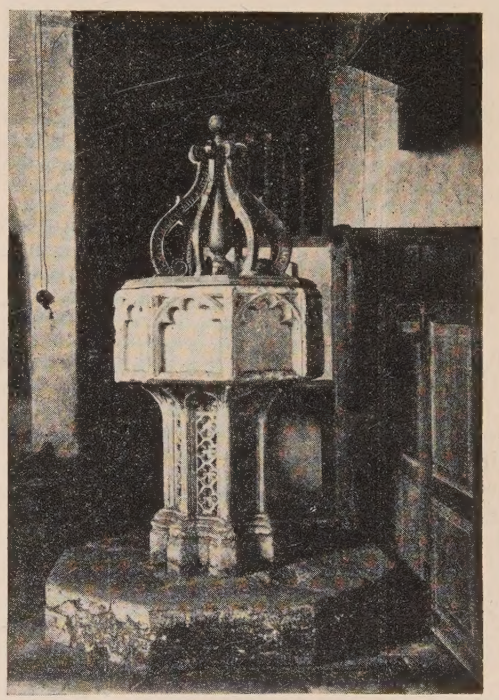
V. Ingworth, Norfolk.

One of the questions facing Diocesan Advisory Boards and other Church authorities to-day, is how best to remove the poor and uninspired fittings which were crowded into many parish churches during the Gothic Revival. In some instances the damage done by the enthusiasts of the last century can only be undone by partially or wholly reconstructing the interiors of some of our churches. Happy, therefore, is the incumbent who has no such problems to cope with, and more especially if he has the care of an ancient church which has been untouched by the restorations of the last century.

East Anglia has been, and still is, one of the most regional and isolated parts of England. No great modern city is found in this region, neither does any trunk road pass through these parts. This insularity has left its mark upon church life in the Eastern counties; and quite a number of parish churches have escaped almost entirely from the nineteenth century revival. Far from being caught in the spate of "restoration," many churches in East Anglia were in a semi-ruinous condition during the Victorian period; and as late as the opening of this present century famous churches like Ranworth, Norfolk, were almost roofless.

The Church of St. Lawrence, Ingworth, is another example of the same sort of thing. Here the mediaeval roof has been lost because of the neglect of the nineteenth century. But because of this neglect the interior of the building does present a very interesting appearance, owing to the eighteenth century arrangements remaining undisturbed. The seating of course is the outstanding example, nearly all the Box pews remaining "in situ." The sides and backs of these are not so high as those which one sometimes sees elsewhere. A closer inspection reveals the reason for this, viz. the fact that the actual benches themselves are the mediaeval ones, which having been shorn of their poupee heads are "boxed in" with eighteenth century panelling.

The chancel screen presents a curious appearance. The fifteenth century screen was cut down to the panels of the wainscot; but as soon as the period of fanaticism was



Mediaeval Font with Modern Cover.

past, the parishioners set about the restoration of the screen. This was done by building up a structure of Jacobean work upon the mediaeval wainscot. The new work was evidently done by the local carpenter who had not the technical skill or tools to produce a highly finished superstructure; so the screen is a curious mixture of mediaeval work and rough Jacobean.

During the last ten years or so, some judicious restorations have been made. A

nice altar with riddel posts has just the right proportions under the east window. In a church which has so much eighteenth century work, no apology seems needed for introducing a simple yet dignified Renaissance cover upon a fourteenth century font. In the same style is the new organ loft at the back of the church for the small but effective pipe organ.

The church has no pretensions to architectural grandeur like many of the stately structures which are found in this part of England. Its charm is to be found in the simple dignity of the interior, and the freedom from any kind of sophistication, which is so often found in churches which have been over restored.

C. E. POCKNEE.

THE ELIZABETHAN SETTLEMENT.

II. THE ACHIEVEMENT OF 1559.

I.

We have sketched the situation at the beginning of the reign, and tried to estimate the strength of the forces that had to be reckoned with. Now we must turn our attention to the personalities, whose task it was to direct the next stage of England's history. And first the Queen herself.

Her character has been brilliantly, if pitilessly, painted in the first thirty pages of Lytton Strachey's last great book, "Elizabeth and Essex." Here is a typical passage from his splendid narrative:

"Undoubtedly there was a touch of the sinister about her. One saw it in the movements of her extraordinarily long hands. But it was a touch and no more—just enough to remind one that there was Italian blood in her veins—the blood of the subtle and cruel Visconti. On the whole, she was English. On the whole, though she was infinitely subtle, she was not cruel; she was almost humane for her times; and her occasional bursts of savagery were the results of fear or temper. In spite of superficial resemblances, she was the very opposite of her most dangerous enemy—the weaving spider of the Escurial. Both were masters of dissimulation and lovers of delay; but the leaden foot of Philip was the symptom of a dying organism, while Elizabeth temporized for the contrary reason—because vitality can afford to wait. The fierce old hen sat still, brooding over the English nation, whose pullulating energies were coming swiftly to ripeness and unity under her wings. She sat still; but every feather bristled; she was tremendously alive. Her superabundant vigour was at once alarming and delightful. While the Spanish ambassador declared that ten thousand devils possessed her, the ordinary Englishman saw in King Hal's full-blooded daughter a Queen after his own heart. She swore; she spat; she struck with her fist when she was angry; she roared with laughter when she was amused. And she was often amused. A radiant atmosphere of humour coloured and softened the harsh lines of her destiny, and buoyed her up along the zigzags of her dreadful path . . ." (p. 16).

And what was the religion of this amazing woman? It is probably true to say that she had none, except perhaps a vague faith in God's providence and England's destiny as God's instrument. She herself was the goddess of her Court and people; she wanted nothing more. She did inform the Spanish ambassador on one occasion that "she would like to be a nun and live in a cell, and tell her beads from morning to night;" and she certainly composed private prayers, in Italian and French and Greek and Latin and English; but we need not take either the pious wish or the linguistic display as evidence of any genuine personal religion. Her religion, in fact, was just the religion of the State, and a State religion need not be anything but reasonable and authoritative. The Elizabethan Settlement of religion was both. It was reasonable; no flying to extremes, as in the two previous reigns; the Via Media, a mixture of Catholicism and Protestantism. And let there be no enthusiastic intolerance on either side. When a Court preacher started vehemently denouncing the use of images, the Queen simply shouted at him: "Leave that alone! Stick to your text, Mr. Dean, leave that alone!"

But on the other hand it must be authoritative; by all means make the Prayer Book more reasonable, more of a compromise; but it must be enforced by an Act of Uniformity; let there be no mistake about that. There must be Visitations, Injunctions, deprivations—a just system, but a regular system. For above all, Elizabeth

hated rebels. She was very chary of assisting the nobles in Scotland against their lawful sovereign; and so with the Netherlanders or the Huguenots; and it was for this reason, because she considered Independents and Puritans as disloyal individualists, that she persecuted them. "I know the Calvinists to be criminals," she said, "whose desire it is to destroy allegiance to princes." Her successor's famous phrase —"No Bishop, no King"—perfectly expressed her own mind in these things.

II.

Such was the Queen, her character and her general attitude to religion. But before we pass on to the details of the Settlement which bears her name, we should remember that many modern historians discount the personal influence of the Queen, and attribute everything to the Cecils, father and son. Hilaire Belloc, in his "History of England," gives us some excellent pen portraits of these men:—

"William Cecil, who was to found this dynasty of father and son, and to change the history of England, was at this moment a small, wizened, foxy fellow approaching forty years of age. We have seen his lineage—the son of a minor Government official, the grandson of a well-to-do hotel-keeper of Stamford, who had gone as a Burgess to Parliament. We have seen how this William Cecil rose from comparative obscurity to the first rank as Secretary to the Council. We have seen the founding of his great fortune (his main pre-occupation), when he betrayed, first his master Seymour to Northumberland, and then his master Northumberland in turn." (Vol. IV, p. 256).

Prominently associated with Cecil in the work of government were Nicholas Bacon and Francis Walsingham. Let us hear about them:

"Nicholas Bacon was a huge, great, fat man, and he and Cecil and Parker, the Archbishop (whom the clique put at the head of their new Established Church), had been together at Cambridge . . . He was an able and well-read lawyer, but he owed his position not to his legal capacity but to his close relationship with Cecil, whose sister-in-law he had married. Elizabeth hated him, but she could not get rid of him without Cecil's leave. She disliked him particularly for the way in which he was always pressing her on to the killing of Mary Stuart. He died in 1579, not before he had bred as the second son of his second marriage the more famous Francis Bacon.

"But a far more important name was that of Walsingham. He was not more than twenty-three when Cecil chose him, the son of a lawyer, born to a considerable fortune, and travelled, violently anti-Catholic by family training and personal bent. Cecil put him into Elizabeth's first Parliament, and then made him, with an infallible judgment of men, the chief organiser of his spy system. In this post Walsingham showed talents of the highest order, organising with first-rate ability the secret police, foreign agents, sham plots, perjured evidence, forgery, and all that goes with the trade. It was he who controlled and directly supervised the trap by which Mary Queen of Scots was got out of the way, and it was remarked that his knowledge of what went on abroad was so thorough that on one critical occasion he was able to give his master Cecil the names of all foreigners who had passed into Italy within the three months last elapsed."

III.

Such were the figures dominating the scene, when the new reign began. Now we must see how they set to work. They certainly lost no time in Church matters. The last date we noticed was the funeral of Queen Mary on December 14, 1558. About Christmas a very important State paper was prepared, "A Device for the alteration of Religion." On Christmas Day itself, the Queen forbade the elevation of the Host in her presence, but the celebrant, Dr. Oglethorpe, the Bishop of Carlisle, refused to comply with her wishes, and the Queen left the Chapel after the reading of the Gospel. She was crowned in the old way on January 15, by the same Bishop, as the see of Canterbury was vacant, but when Parliament was opened on January 25th, the Lord Keeper Bacon made quite clear what the Government's policy would be; and as early as April 29th the first great act of the reign, the Act of Supremacy, was completed and passed. The new Prayer Book and the Act of Uniformity which enforced it followed immediately, and Parliament was dissolved on May 8th.

We must examine these measures in some detail, but before we do so, there are two or three preliminary points to make about both:

(*a*) As in Edward's reign, Convocation was not consulted about either. But both

were carried through Parliament, and this Parliament, so far as we can gather from the rather scanty evidence, was not packed with royal nominees. In fact a third of Mary's last House of Commons were re-elected.

(*b*) The Bishops fought the Act of Supremacy in the Lords, but without success, and in the debate on the Act of Uniformity they were joined by some temporal peers and lost their case by 18 votes to 21 only.

The two Acts can be distinguished in this simple way ; the first goes back to the position of Henry VIII ; the second restores the position under Edward VI.

IV.

1. *The Act of Supremacy.*

(*a*) It revived King Henry's legislation, the work of the so-called " Reformation Parliament." " That whereas in time of the reign of your most dear Father of worthy memory, King Henry the Eighth, divers good laws and statutes were made and established, as well for the utter extinguishment and putting away of all usurped and foreign powers and authorities out of this your realm and other your Highness's dominions and countries . . ."

(*b*) It repealed Queen Mary's laws.

(*c*) It gave the Crown the power of visitation. " To visit, reform, redress, order, correct and amend all such errors, heresies, schisms, abuses, offences, contempts and enormities whatsoever . . ."

(*d*) It exacted an oath from every ecclesiastical person : " I, A.B., do utterly testify and declare in my conscience that the Queen's Highness is the only Supreme Governor of this realm and of all other her Highness's dominions and countries, as well in all spiritual or ecclesiastical things or causes as temporal . . ."

That was the new form of the Royal Supremacy, and it is important to try to discover what exactly was meant by it ; was it merely the right of supervision claimed by every English sovereign since the Conquest, or was it something more ?

An attempt was made to explain the meaning of the terms used in an Appendix to the Injunctions, published later in this year 1559, entitled " An admonition to simple men deceived by malicious."

According to this document, the oath was intended to extract " no other duty, allegiance or bond " than was acknowledged as due to " the most noble kings of famous memory, King Henry VIII, her Majesty's father, or King Edward VI, Her Majesty's brother . . . For certainly Her Majesty neither doth nor ever will challenge any other authority than was challenged and lately used by the said noble kings of famous memory, which is and was of ancient time due to the Imperial Crown of this realm ; that is, under God to have the sovereignty and rule over all manner persons born within these realms, of what estate, either ecclesiastical or temporal, soever they be, so as no other foreign power shall or ought to have any superiority over them."

In support of this disarming assertion, we can set these facts ;

1. None of the Tudors ever claimed to be in any sense a " channel of grace," or to exercise any purely spiritual function.

2. To make this quite plain, and to conciliate Catholics who might follow the conscientious example of More and Fisher, the title was deliberately changed from " Supreme Head " to " Supreme Governor."

3. The Clergy in Convocation were to have the final say in deciding what was " heresy." Heresy was to be only so adjudged " as heretofore hath been determined by the authority of the Canonical Scriptures, or by the first four General Councils of the Church, or such as hereafter shall be so determined by Parliament, with the assent of the clergy in their Convocation."

4. Elizabeth herself caused to be inserted into the Thirty Nine Articles, the clause (No. 20) which says that " The Church hath power to decree Rites and Ceremonies, and authority in controversies of faith."

On the other hand, it is certain that the Tudors, and Elizabeth no less than her father, exercised powers of visitation, jurisdiction, and legislation, far in excess of anything conceded to the Crown in the Middle Ages ; and the *de facto* ruler of the Church in this reign, the power behind the Archbishops and the bishops, was undoubtedly the Queen and her ministers.

We may sum up the position, therefore as theoretically Catholic, actually Erastian.

V.

The Act of Uniformity.

This takes us back to the position in Edward's reign ; it recalls the Acts of Uniformity of 1550 and 1552, *i.e.*, it forces upon the country a single Book of Common Prayer as a standard of doctrine and religious practice, adding stringent penalties for its defamation or non-acceptance,

But there are two main distinctive features of Elizabeth's Act :

1. There is the additional requirement in clause 3 of compulsory attendance at Church on Sundays and Holy-days : " all and every person and persons . . . shall endeavour themselves to resort to their parish Church or chapel accustomed . . ., and then and there to abide orderly and soberly, during the time of the Common Prayer, Preachings, or other service of God there to be used and ministered : upon pain of punishment by the censures of the Church, and also upon pain that every person so offending shall forfeit for every such offence twelve pence, to be levied by the Churchwardens for the use of the poor of the parish."

How far these " recusancy fines " were enforced during the reign, we shall see later, when we come to discuss the fate of the Settlement and the subsequent measures against Roman Catholics and Puritans.

2. Far more important, of course, was the distinctive character of the particular Prayer Book which the Act of Uniformity was to enforce. It was the book of 1552, with alterations in one or two minor points, and one or two vital points :—

(*a*) 1. The Kalendar and Table of Lessons began to assume something like their present form.

2. The expressive petition in the Litany for deliverance " from the Bishop of Rome and all his detestable enormities " was omitted, as it had been under Mary, when the Litany was the only English service allowed.

(*b*) 1. Sacramental doctrine was left definitely uncertain by combining the Words of Administration as ordered in 1549 and 1552, *i.e.* " The Body of Our Lord Jesus Christ . . .", which implies the Real Presence, and " Take and eat this . . .", which implies a mere memorial in the Zwinglian sense.

2. The Ornaments of the Church. Here there was a definite return to full Catholic practice, in the words " the ornaments of the Church and Ministers shall be retained and be in use as were in this Church of England . . . in the second year of the reign of King Edward the Sixth." A great deal of argument has arisen, of course, on this point. Anglo-Catholics maintain that this clause has been retained in the Prayer Book ever since and is therefore the law to-day ; and furthermore that it was renewed in 1662 and therefore represents the mind of the 17th century Church, even if it does not represent the practce of the 16th. The other side points out, quite rightly, that the whole practice of Elizabeth's administration was contrary to this rubric, for ornaments were ruthlessly destroyed and the surplice only enforced, with a cope at the Eucharist in Collegiate and Cathedral Churches ; and moreover that, whatever the 17th century thought about it, the practice of the Church in all eighteenth century and most nineteenth century Churches, together with the decisions of the Privy Council in the latter period, took no account of the practice advocated at this point in the Prayer Book.

VI.

Those were the two main acts, and they came into operation at Midsummer, 1559. But before passing on to see how they were enforced, we must make a careful note of the corollary of the Act of Uniformity, which immediately followed—the Injunctions of 1559. They are 53 in number, and the first 28 follow closely the similar Injunctions issued in Edward's reign, in 1547. They are printed in full in Gee and Hardy's " Documents illustrative of English Church History," pp. 418—442. Some of the most interesting are as follows :—

No. 3. Monthly sermons are to be preached, which shall denounce superstition.

No. 4. Each parson is to preach or read a homily, once a quarter.

No. 5. When there is no sermon, after the Gospel shall be recited the Pater noster, the Creed, and the Ten Commandments, so that the people may learn them by heart.

No. 6. The Bible, and the Paraphrases of Erasmus upon the Gospel, both in English, are to be set up in the Churches within three months, and Bible reading is to be encouraged, as " the very lively word of God, and the especial food of man's soul."

No. 10. Register books are to be kept in a parish chest.

No. 11. Incumbents are to give to the poor in proportion to their benefice.

No. 12. Incumbents are to support exhibitioners at the Universities, " or some grammar School."

No. 17. The clergy must " learn and have always in a readiness such comfortable places and sentences of Scripture " as may help the parishioners they visit.

No. 18. The Litany is to be substituted

for all processions, except at the beating of the bounds ("the perambulation of the circuits of parishes").

No. 20. Sunday is to be properly kept. "Yet notwithstanding, all parsons, vicars and curates shall teach and declare unto their parishioners, that they may with a safe and quiet conscience, after their common prayer in the time of harvest, labour upon the holy and festival days, and save that thing which God hath sent."

No. 24. "A comely and honest pulpit" is to be provided by the churchwardens, at the common charge of the parishioners.

No. 25. Almsgiving is to be taught and encouraged, and "a strong chest, with a hole in the upper part thereof, to be provided . . . having three keys . . ."

No. 29. Marriage of the clergy is permitted: "yet because there hath grown offence, and some slander to the Church, by lack of discreet and sober behaviour in many ministers of the Church, both in choosing of their wives and indiscreet living with them, the remedy whereof is necessary to be sought; it is thought, therefore, very necessary that no manner of priest or deacon shall hereafter take to his wife any manner of woman, without the advice and allowance first had upon good examination by the bishop of the same diocese, and two justices of the peace of the same shire . . ."

No. 30. The clergy are to be properly dressed, with "such seemly habits, garments, and such square caps, as were most commonly and orderly received in the latter year of the reign of King Edward VI."

No. 33. People are to attend their own parish Church, "except it be by the occasion of some extraordinary sermon in some parish of the same town."

No. 44. Catechism in Church. "Every parson, vicar, and curate shall upon every holy-day, and every second Sunday in the year, hear and instruct all the youth of the parish for half an hour at the least before evening prayer, in the Ten Commandments, the Articles of the Belief, and in the Lord's Prayer, and diligently examine them, and teach the Catechism set forth in the book of public prayer."

No. 48. "Item, that weekly upon Wednesdays and Fridays, not being holy days, the curate at the accustomed hours of service shall resort to Church, and cause warning to be given to the people by knolling of a bell, and say the Litany and prayers."

No. 49. Music in Church. "And that there be a modest and distinct song so used in all parts of the common prayers in the Church, that the same may be as plainly understanded, as if it were read without singing; and yet nevertheless for the comforting of such that delight in music, it may be permitted, that in the beginning, or in the end of common prayers, either at morning or evening, there may be sung an hymn, or such-like song to the praise of Almighty God, in the best sort of melody and music that may be conveniently devised, having respect that the sentence of the hymn may be understanded and perceived."

No. 52. The utmost reverence is to be observed in public worship; "therefore it is to be necessarily received, that . . . whensoever the name of Jesus shall be in any lesson, sermon or otherwise in the church pronounced, that due reverence be made of all persons young and old, with lowliness of courtesy and uncovering of heads of the menkind as thereunto does necessarily belong, and heretofore has been accustomed."

No. 53. "Item, that all ministers and readers of public prayers, chapters and homilies shall be charged to read leisurely, plainly, and distinctly; and also such as are but mean readers shall peruse over before, once or twice, the chapters and homilies, to the intent they may read to the better understanding of the people, and the more encouragement to godliness."

VII.

Such were the excellent provisions which were now to be imposed on the country. How was this to be done? By the Royal right of Visitation, contained in the Act of Supremacy, delegated to a Court of High Commission. Just as the first Act of Supremacy in 1534 had enabled Henry VIII, through his minister Cromwell, to send out Commissioners to report on the Monasteries, so now by a similar provision Commissioners were appointed to enforce the triple programme of Supremacy, Uniformity, and the Injunctions we have just studied.

The whole process may be studied in Dr. Henry Gee's "Elizabethan Clergy, 1558—1564"; but for our purpose it is sufficient to mention the following points in the procedure adopted:

1. The Oath required by the new Acts was at once administered by chosen members of the Privy Council to the existing

bench of Bishops. Ten sees were vacant through death, and of the remaining sixteen, only two Bishops—Llandaff and Sodor-and-Man—consented to take the oath ; the rest were deprived.

2. In the ensuing months of August, September, and October 1559, the oath was administered to the northern and southern Provinces. We have an official report of the first, but not of the second. The result, in Dr. Gee's words, was as follows : " The visitors detected a certain amount of recalcitrance, but on the whole there is nothing to show any disaffection of the people to the settlement of religion."

In the South, so far as can be gathered without an official record, there was rather more opposition.

3. In November of the same year, 1559, a regular permanent Commission was at last appointed, in accordance with the terms of the Act of Supremacy, and here we must discuss briefly the origin and history of the Court of High Commission.

(*a*) In idea it dates back to 1535, when the first Ecclesiastical Commission was entrusted to Thomas Cromwell as the King's vicegerent.

(*b*) In its later and most characteristic form, however, it appears first in 1549, when its main task was to enforce the First Book of Common Prayer. Its operations were then subdivided in this way : out of 25 Commissioners, 11 were singled out as being 'of the quorum'—7 bishops, two other ecclesiastics, and two ministers of State—and three of the twenty-five had power to act, provided that one of them was " of the quorum."

(*c*) Similarly now under Elizabeth, there were to be nineteen Commissioners, six of whom could act, as long as one was " of the quorum " ; and the quorum consisted of two Bishops, one minister of State, and four lawyers.

(*d*) There were further Commissions in 1562, 1572, 1576, and 1601, the chief difference being just in the number of the Commissioners, which rose to 73 in 1576, of whom any three could act, one being of the quorum.

(*e*) Finally, somewhere between 1570 and 1580, the Commission became hardened into a regular fixed court for dealing with ecclesiastical offences and problems ; and this Court was finally abolished along with the Star Chamber in 1641.

Here are some examples of typical cases dealt with by the Court, which give a lively picture of Church life at that time. They are quoted in Tanner's *Constitutional Documents of the period*, pp. 363 *ff.*

1. A case of heresy.

Dec. 13, 1587—*Contra* Augustinum Draper, de Leigh.

Comparuit, et dominus objecit, that the common report is that he doth not acknowledge the immortality of the soul, and by his own speeches he hath affirmed the same. Dominus ei injunxit, that he shall have conference with Mr. Bernan, Mr. Negus, and Mr. Dent sundry times in meeting in Leigh Church, whereby he may be fully persuaded of the immortality of the soul . . .

2. Neglecting services.

July 14, 1572.—*Contra* Robertum Browne, de Leyton.

Detectus xii die Julii, 1572. Quo die comparuit dictus Browne, ac objecto ei articulo per dominum archidiaconum, *viz.* for that he had in his house certain that did dance in the service time ; quod fatetur, and said that it was a wedding day, and that he could not rule the youth. Unde dominus ex causis eum moventibus, propter paupertatem dimisit eum, et injunxit eum ut non habeatur hujusmodi culpam iterum . . .

3. Refusing to come to Church.

April 15, 1584. *Contra* Ricardum Yawlinge, de Woodham Mortimer.

Detected for being absent from his parish Church vi weeks, and saith that he will not come to Church unless there be a sermon preached ; for he saith that public service read in the Church is no service unless there be a sermon . . . Further that he is not so well edified by reading as by preaching. Dominus monuit ad recipiendam citra proximum et agnoscat culpam in ecclesia.

4. Playing games at service time.

Nov. 7th, 1586. *Contra* Matheum Fisher, de Romford.

Detected for playing at stool ball in service time, and gave cruel words to the churchwardens for demanding xiid. of him for his absence . . . (Dec. 2. To pay 12d. to the use of the poor).

5. A drunken parson.

April 26, 1585. *Contra* Ricardum Atkis, curatum de Romford.

Detected for that he was so drunk the 21st of March last, being Sunday, that he could neither examine the youth in the Catechism, nor say Evening Prayer ; but

would have said one lesson twice—Dominus excommunicavit eum.

6. A naughty boy.

April 19, 1575. *Contra* Laurencium Boyden (de Fobbing).

Detectum, that he writeth scoffing and uncomely rhymes in the Church. Comparuit Johannes Boyden, pater dicti Laurentii, et assumpsit in se ad puniendum suum filium verberibus in ecclesia predicta coram gardianis et parochianis die dominica proxima.

7. A quarrel about a pew.

Sept. 12, 1576. *Contra* Willielmum Rooke, de West Ham.

Detectum, that he pulled away a man's hat and threw it from him, and would not suffer him to sit in his seat in the time of divine service, but molested him; whereby all the whole parish was disquieted in the service time, and the minister was compelled to stay his service, through his rudeness which he sundry times hath and doth use in the church in service time. Comparuit et fassus est that upon a certain Sunday happening in summer last he, this respondent, in the time of divine service coming into the parish church of West Ham and entering in his pew in which he was placed by the churchwardens, and from time his ancestors have there been placed, he by chance did throw down the hat of Mr. Shipman, which hung as he entered into the pew, and not otherwise; in which pew the same Mr. Shipman wilfully and stubbornly entereth and entered, being not there placed by the churchwardens. Et tunc dominus acceptavit confessionem et quod non constat de probacione, etc. Dominus eum dimissit donec et quousque."

So there were petty Church quarrels even in those days! But what was the result of all this process we have been describing—the new Acts, the Injunctions, and the royal visitations of both Provinces? Was there an upheaval in the ecclesiastical world? Did the personnel of the clergy completely change?

The answer is both Yes and No. The Bishops resigned in a body, as we saw: but of the rest of the clergy, so far as we can gather from expert investigations such as those of Dr. Gee, not many more than two hundred out of the whole number (and there were 8,911 parishes, though a good many were vacant) were deprived in the whole of the six years, 1558—1564.

England had tacitly accepted the "Elizabethan Settlement," but there was trouble brewing.

V. L. JOHNSTONE.

THE MIDDLE AGES.

People are inclined to talk rather oddly about the Middle Ages. I suppose these may be defined as the period from about 500 A.D. to about 1500. Yet they were often spoken of as if they kept the same character all through this long period, and as if what was true of part of them was true of the whole. It is of course absurd to speak of a period of a thousand years, as if no change had taken place during that time. It is as absurd as the title of Gibbon's famous book, which also covers a period of about 1000 years. How could the "Decline and Fall" of an Empire, take a thousand years. How long do Empires generally last?

It is not uncommon to come across expressions in books, which ascribe to the Middle Ages a peculiar character of cruelty. e.g. "So and so behaved with a cruelty which was quite medieval." I suppose it is true that the Middle Ages as a whole were cruel. Yet they were not as cruel as earlier ages. After all Christianity did leaven the people of Christendom during this period. It is not necessary to go back to the outstandingly barbarous Assyrian Empire to perceive this. I suppose Julius Caesar is considered to have been rather humane for a Roman. Yet he massacred thousands of people in Gaul, and sold thousands into slavery. After the rising of the slaves under Spartans, the Romans crucified 6,000 captured slaves along the high roads to Rome. And the boasted civilisations of Greece and Rome were built up on the rotten basis of slavery.

There is a famous passage in Gibbon's History in which he says "If a man were called to fix the period in the history of the world during which the condition of the human race was most happy and prosperous, he would without hesitation name 'the period of the Antonine Emperors of Rome, *i.e.* the Second Century A.D.'" When I see this passage quoted I cannot help wondering what the millions of slaves would have had to say about it, to say nothing of the Christian martyrs. But of course sympathy for either of these classes of persons was not to be expected from Gibbon.

Looking at the other end of the period, were the Middle Ages more cruel than more modern times? Could anything have been more cruel than the Thirty Years War in

Germany in the 17th Century, or the French Wars of religion in the 16th ? Or the negro slave trade in which our forefathers engaged? Or the state of things in the mines and factories of England before the passing of the Factory Acts ? How about the hundreds of thousands who have died as a result of the Russian Revolution ? And it must be remembered that torture is used in some countries to-day.

Even the Spanish Inquisition did not come into existence till the end of the Middle Ages ; it ought to be said, by the way, that the punishments which it inflicted were no more cruel at least than those inflicted by contemporary secular courts, and barbarous punishments for crime have been in existence till comparatively recent times in many countries, including our own.

The Middle Ages are often also supposed to have been especially intolerant, and given to religious persecution. But persecution for religion did not cease with the coming of the Reformation, and all varieties of religion have shared in it. And persecution of witches became far more prevalent in some Protestant countries than before.

On the other hand the Middle Ages have sometimes been absurdly idealised. Can the maxim " Magna est veritas et praevalet " be applied to history ? I fear not.

E. G. P. WYATT.

THE LAITY AND DIVINE SERVICE.

It has often been pointed out that in pre-Reformation times the layfolk in England were in the habit of attending the choir services as well as the Mass.

Dr. Wickham Legg has put together a number of passages illustrative of the lay people attending divine service. Here are some of them :—

Of William the Conqueror it is said :

" In Church he was devout enough ; for him he should no day abide
That he heard not Mass and Mattins, and Evensong and each tide."

John Myrc :

" The holiday only ordained was
To hear God's service and the Mass."

A 13th Century poem :

" Masses and Mattins
Nor keepeth she nought
For Wilkin and Watkin
be in her thought."

Piers Plowman :

" Upon Sundays to cease, God's service to hear,
Both Mattins and Mass, and after meat, in Churches
To hear their Evensong every man ought.
Thus it belongeth for lord, for learned and lewd.
Each holy day to hear wholly the service."

Macro plays :

" On Sundays, on the morrow, early be time
Ye shall with us to the ale-house early to go dine
And forbear Mass and Mattins, Hours and Prime.

Sir Thomas Moore :

" Some of us laymen think it a pain once in a week to rise so soon from sleep, and some to tarry so long fasting, as on Sunday to come and hear out their Mattins."

But here is a problem to which I have never seen the answer. What did the layfolk actually do when present at Mattins? Few of them can have possessed Psalters, or could have read them if they possessed them. In the later Middle ages some possessed Primers, and may possibly have recited the Offices contained in them, while the regular service was going on. But for most Mattins must have been rather an austere devotion, especially when not sung, and can Mattins have been sung in most ordinary parish Churches ?

E. G. P. WYATT.

BOOK REVIEW.

" THE LITURGICAL ALTAR " (New and Revised Edition), by Geoffrey Webb. [Burns, Oates & Washbourne, 3/6.]

Although this book bears the imprimatur of Westminster Cathedral and is written for Roman Catholics, there is much that will interest English Catholics, particularly as certain of the ideas and principles advocated by Mr. Webb are consonant with the aims of the Anglican Society.

The book throughout, shows the profound influence of the Liturgical Movement in the Latin Church. It is evident that in spite of the canons and rubrics governing the furnishing of the altar, there has been, and still is, a great deal of variety and confusion in Roman Catholic practice—advocates of the so called " Western " use please note !

The writer traces the history of the altar throughout the various periods of the Christian era ; and there is a special section dealing with the development of the mediaeval altar in England. The book has some interesting illustrations. One thing the author makes abundantly clear, and that is, that liturgical requirements are of paramount importance, all questions of the merely aesthetic and decorative must take second place. He shows that obedience to the rubrics and canons of the liturgy does produce an altar which is aesthetically satisfying, because the liturgy itself is based on beauty, truth and goodness.

BOOKS RECEIVED.

"EUCHARISTIC CEREMONIAL IN ONE-PRIEST PARISHES." [Alcuin Leaflets: No. 8, 2d. A. R. Mowbray & Co. Ltd., London & Oxford.] (See Editorial Notes).

"THE DIOCESAN CHRONICLE," Missionary District of the Philippine Islands, Aug., 1939.

Hymn "IN MEDIO BELLO." (See Editorial Notes).

"GREAT CATHOLICS," Father C. Williamson, O.S.C.

"CATHOLIC BOOK CLUB," Oct., 1939.

CORRESPONDENCE.

To the Editor of the *English Catholic.*

THE CANTERBURY CANON.

SIR,—I am grateful to Mr. Page for his correction about the "Canterbury Canon," which would have been passed but for the majority of the bishops in the Province of York, and the acceptance of which might have saved much trouble later.

But we are not now revising the Prayer Book. It is too late to propose this or that amendment. Whether we like the 1928 liturgy or not, it is the only legitimate alternative to that of 1662. The Canterbury Canon has no authority (and if it had, would not give us "unity," for neither of the extreme parties which hate the 1928 liturgy would accept the Canterbury Canon either!).

Those of us who are profoundly dissatisfied with the present official liturgy (1662), and at the same time are anxious to check the liturgical chaos into which the English Church is drifting, have no alternative but to persuade ourselves and our fellow-Churchmen to use the liturgy of 1928; for there is no hope of any further revision of the liturgy in this generation, and we are extremely fortunate in having so good a liturgy at our disposal.

I entirely agree with Mr. Pocknee's letter.

Appleton Manor,
Berks.

Your obedient servant,
C. B. MOSS.

FASTING COMMUNION.

SIR,—I am sure most of us would like to thank Dr. Bruce for his letter to you, stressing the importance for Christians (and especially for the young) of fasting as "a discipline of the body" and an act of sacrifice in their preparation for Communion. But is he not going outside the Catholic Discipline of the Book of Common Frayer when he urges that this sacrifice should take the form of Fasting Communion?

It seems to me that the problem has arisen (and it is a serious pastoral problem to-day) owing to our failure to see any distinction between two entirely different things—the *Fast before Communion* and the *Fasting Communion.*

Now the Church of England definitely orders the first, but it leaves the second entirely to men's consciences whether they practise it or not.

The first, the Fast before Communion, is penitential, it is disciplinary both of the body and of the soul and it is appointed to take place on Fridays in preparation for the Sunday Communion or on the Vigils for that of other Holy Days. This is the Fast before Communion, for it is contrary to all primitive Catholic tradition for anything in the nature of a disciplinary or penitential fast to be undertaken on the morning of a Sunday or Holy Day, for such fasting would destroy the festive character of these days.

The second or voluntary fast, what we call Fasting Communion, cannot then be disciplinary. It is in fact recommended by the Church in accordance with ancient medical theory that the body is more vigorous and the mind more alert and clear when the stomach is empty, and its sole object is to assist the Christian in entering more fully and joyously into his prayers and his Communion. It is thus the exact opposite of a disciplinary fast, and indeed to-day its purpose is probably more satisfactorily fulfilled in most cases, by the communicant having a minimum of food rather than none at all. If it is objected that this is not fasting, we can only reply that that depends on our definition. According to the ancient medical writer Celsus there are two kinds of fasts. "The first kind," he says in his treatise *On Fasting,* "is that during which the patient takes nothing, and the second is that during which the patient takes only as much as is absolutely indispensable."

Perhaps it is that our modern habits of feeding are incorrect and that we all should find ourselves more vigorous and alert in a state of fasting; but if people do not find this, they should not be encouraged to communicate completely fasting until their health is normal. But let them use Friday to train themselves and not Sunday morning.

In conclusion, I should like to ask the question—why really are so many of us trying to force on our Churchpeople an unnatural (I might almost say "heretical") disciplinary fast and all the while ignoring the primitive tradition of fasting so carefully taught by our Book of Common Prayer. Indeed, is there not a strange contrast to be found between the attitude to Sunday of a devout Anglo-Catholic who sees nothing wrong in undergoing a rigorous disciplinary fast every Sunday and that of the primitive Christian to whom the festive character of Sunday was so sacred that he was forbidden to fast on it even in Lent?

EDWARD JEFFREYS.

CEREMONIAL FOR THE COUNTRY PARISH EUCHARIST.

SIR,—*Re* the article by Rev. D. C. Dunlop as to the ceremonial for a country parish Eucharist, it may be noted with satisfaction that No. 4 of the principles to be adopted takes English traditional usage as the authoritative guide, but the proviso as to modification for bona fide practical considerations might in the hands of some be twisted so as to nullify the principle itself. One would be inclined to question the English authority for the suggested method of presenting the Oblations, especially seeing that it abandons the mixing of the chalice *before* the service, which ever since the Lincoln judgement we have been taught is the right way.

Could not the clerk (acting as subdeacon) with advantage perform all the functions of the server as well, remaining in the sanctuary throughout except when reading the Epistle? This would reduce the number assisting to the three sacred ministers. Unless the sanctuary is very cramped indeed there seems to be no point in the Deacon leaving it except to read the Gospel.

C. W. SURREY.

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